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THE
BANNER OF THE COVENANT.

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For Christ's Crown and Covenant.

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FEBRUARY, 1856.

THE JUBILEE TRUMPET.*

A FEW weeks ago, a Judge of one of the Supreme Courts, at a public religious meeting, declared the prevalence of a feeling, among various Christians of all denominations, of dissatisfaction with the elaborate intellectual and philosophical discourses which adorn our pulpits in this age, and recommended his audience to go and teach Sabbath school, that they might obtain that simple Gospel nourishment without which their souls must starve, but which is generally supposed to be beneath the dignity of the pulpit. We have no doubt that the honorable and learned gentleman would have excepted *The Jubilee Trumpet* from the list of those in which the cross of Christ is hidden from a dying sinner's view by the garlands with which the preacher decorates it, and the sound of the sinner's voice drowned by the jargon of philosophy, or the din of controversy. Christ and his salvation, glad tidings of great joy to all people, pardon, peace, and everlasting freedom from sin and curse and sorrow, are the notes which, with a certain, simple, joyful sound he draws from the silver trumpet. As a tract for general distribution among the ignorant or the awakened, it has no superior among the multitude of simple and striking presentations of the Gospel, which have issued from the pens of writers of the school of Hamilton, McCheyne, and Bonar. The Executive Committee requested its publication not less on this account, than that the members of our churches generally, who have never had any opportunity of personal acquaintance with our missionaries, might know the Gospel which they preach among the Gentiles, and be assured that they neither have run, nor shall run in vain; for Jesus has said: "*I, if I be lifted up, will draw all men to me.*" Why cannot we have a sermon from each of the dear brethren in India? Our people would receive their instructions with eagerness, and hundreds to whom the names of Campbell, Caldwell, and Woodside are household words, and for whom the words of eternal life from strangers'

* A Sermon on the Nature and Progress of the Gospel, by REV. DAVID HERRON, published by request of the Executive Committee of the Board of Missions, pp. 16. Cincinnati, John D. Thorpe.

pens possess no attractions, would read the good news from a far country, believe and be saved.

We have only room for two extracts from Brother Herron's sermon,—the introduction and the application.

"The Jewish law required not only that every seventh day be a Sabbath, but that every seventh year should be a sabbatical year, and likewise, that the year after every seven weeks of years, or every fiftieth year, should be of the same character. The last period, or fiftieth year, was called the jubilee, because it was introduced with the sound of trumpets, and is a subject of great interest, viewed either in its political benefits, or in the fulness and importance of its typical meaning.

"As a *political institution* it is unparalleled in the laws of nations. Besides rest for man and beast and field, it provided a release for all debtors, deliverance of all who were in bondage or imprisonment, and restoration of all alienated inheritances. By these provisions it secured to Hebrew families the shares of Canaan originally allotted them, and enabled them to keep distinct genealogies till the coming of Christ. It discouraged monopoly, restrained cupidity, and checked wild speculation. It prevented overgrown wealth on the one hand, and extreme poverty on the other, as it was a practical prohibition of all landed aristocracies and privileged classes, and a security against any part of the Jewish nation falling into a state of hereditary degradation and servility; it was the divine safeguard of the equality of their social condition. Whatever reverses, disorders, or inequalities, happened among them, the fiftieth year, the year of jubilee, brought all back to the original social state as instituted by Moses.

"As a *typical ordinance* the jubilee is most comprehensive and striking. It was a full and animated prefiguration of the gracious dispensation under which we live, which is the completion of the old economy, and which was ushered in with the proclamation of the glad tidings of salvation. It was an illustrious type of that grand consummation of all things, which shall be introduced by the shout of the Most High, the voice of the archangel, and the trump of God, when the redeemed shall rest from all their labors, be restored all their forfeitures, and shall enter upon the inheritance which God has prepared for them before the foundation of the world, an inheritance incorruptible, undefiled, and that fadeth not away.

"It is the typical character of this institution of which we intend to speak, noticing some of its features as typical of the Gospel dispensation.

"Such is the jubilee that is this day proclaimed in our ears. It commenced in the atonement of Christ. It proclaims rest from our vain efforts to establish our own righteousness; forgiveness of sins; deliverance from the dominion of sin, and restoration to the favor of God. Such are the benefits of the Gospel of Christ. Ought not, then, the language of our song, and prayer, and lives, and labors be, 'Blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen.'

"In this subject we find,

"1st. *Instruction for the ministers of the Gospel.*

"The proclamation of the jubilee began on the day of the typical atonement, and the Gospel began in the atonement of Christ. The cross of Christ is the fountain head of salvation in all its particular benefits on earth, and in its completeness in heaven. It is the foundation of pardon, the motive to holiness, the door to God's favor, the source of strength, the fountain of comfort, and peace, and joy, and glory. The trumpet that did not sound on the day of atonement, however long and loud its note, was not the trumpet of the

jubilee. The preacher that does not preach a crucified Saviour to sinners as their deliverer and restorer, is not, however eloquent and accomplished his oratory, is not, I repeat it, the preacher of the Gospel.

"Again, as the jubilee was to be proclaimed throughout all the land, to all the inhabitants thereof, so the Gospel is to be preached throughout all the world, and to every creature. It is proper to have convenient places for preaching the Gospel; but the minister whom the Lord hath anointed to preach good tidings, to proclaim the acceptable year of the Lord, will take advantage of the friendly visit, the casual meeting, social intercourse in the house and by the way, in the vehicle of travel, and the walk of recreation, to make known the name of Jesus. He will feel bound to preach the Gospel not only to the flock over which the Holy Ghost hath made him overseer, or to those of a particular denomination, or to those that make a profession; but to all men, saints, and sinners, of every class, and color, and condition. He will regard the Gospel not as designed for a favored spot and privileged few, but as God's best gift to all the world, and to every creature. He is known as the messenger of God to sinners, and not the hired servant of a congregation; as the voice of eternal truth crying in the wilderness, and not the echo of the opinions and prejudices of those who give him bread.

"2d. *Good news for sinners.*

"The atonement is made. The Lamb slain from the foundation of the world in the purpose of God, and in the types of Scripture, is actually offered up. God is reconciled. The jubilee is sounded. The Gospel is preached. Proclamation is made of pardon to the chief of sinners, even to those whose sins are as scarlet and crimson. Deliverance is proclaimed from the wrath of God, from the curse of the broken law, from death and hell; deliverance from the deepest, darkest dungeons of spiritual bondage, from the vilest drudgery of sin and Satan, from the strongest chains of evil habit and sinful lust. Proclamation is made of an inheritance of richest blessings and honors, such as eye hath not seen, nor ear heard, glory and honor and immortality. Take Christ as your righteousness, to free you from your guilt. Take him as your strength, to free you from the power, the love, and the pollution of sin. Take him as your life, to make you holy and happy, and all these blessings shall be yours. 'To-day, if you will hear his voice.' 'Now is the accepted time—now is the day of salvation.'

"3d. *The duty of Christians to the world.*

"I speak to those who know by experience that they are Christians. You have been waked into life by the good tidings we have been describing. You have tasted the sweets of pardon. You have seen the smile, and felt the love of a reconciled God. You rejoice in the liberty of Christ, and look for the inheritance of his people. The unconverted around you, and millions in heathen lands, are dead in trespasses and sins, are under the cruel and degrading bondage of Satan, and are heirs of death and hell. A trumpet is put into the hand of every one of you, some means of awakening them—some instrumentality of reaching them with the appliances of salvation—your prayers, your thoughts, your contributions, your personal labors, something, whatever it is, this is the trumpet that you hold in your hand, and God who gave it bids you *blow*. Have you been made to tremble yourself at the dangers of an unconverted state? then *religion* bids you blow. Have you the hearts of men? then *humanity* bids you blow. Has God committed the glad tidings to you for the benefit of others? then *honesty*, the commonest *honesty*, bids you blow. Give the alarm of danger, and sound the note of safety, while there is one nation, nay, one individual that has not heard. Cease not till the voice of peace and salvation has

fallen on every ear, till it is caught by every isle of the ocean, has rolled over every plain, and echoed from every hill and mountain of the habitable world. God has lately been opening wide doors in the heathen world. Shall we refuse to enter, because there is still work at home? Had the Apostles acted in this way, they would never have gone beyond the walls of Jerusalem, nor passed the boundaries of Judea. 'Go ye into all the world,' is the commission which *they* obeyed, and which determines our duty to-day. Let us not excuse ourselves, because we can not do much. We are God's instrumentalities for converting the world. 'This honor is to all his saints.' He demands this service; he commands this duty, and to Him we will have to render an account for the manner in which it is discharged."

ADDRESSES AT THE OPENING OF THE THEOLOGICAL SEMINARY.

REV. DR. CRAWFORD'S ADDRESS.

THE man who gives himself up to literary pursuits is, for the most part, an object of interest; and a standing is assigned him, which to others is denied. This must and will always be, where mind is considered superior to body,—the spiritual more excellent than the physical.

The days were when brute force was in the ascendant, and a Theseus and a Hercules have come down to us demi-gods; their apotheosis resting on deeds of mere physical heroism. Now, a Bacon, a Locke, and a Newton, mighty geniuses, far transcend, and, were we to deify them, mind would form their pedestal.

These are the days in which the precious veins of science are mined; and, however intricately or widely ramified, are eagerly and perseveringly explored. Nor is this without an end in view. The age is unquestionably theoretical, nevertheless, it is eminently practical. The aim is, that discoveries in science may be applied to something permanently useful to man; and in many, many instances, there has been no disappointment.

There is one science, however, which, I trust, stands out in our sight in high relief, casting all others into shade,—the science of Theology. Of whatever *advantage* the others may be to man, this, in this respect, is paramount and supreme. They are hand-maidens to man's earthly happiness; this, using these as its instruments, points man to Heaven, tells him of its unspeakable and endless glories, and bids him ascend, possess, and enjoy forever.

This department of literature, confessedly so important, has had bestowed on it no small share of attention. In our own country, in England, and on the continent of Europe, are hosts of writers on religious subjects; and systems of divinity are multiplied. And what have these laborers, many of them, in the mines of divine truth discovered? Have they struck on any new, pure, genuine vein, which had escaped the notice of their predecessors? More particularly, what have the Neologists of Germany, the Tractarians of England, or the Theologians of Andover done, eclipsing the labors of a Turretine, a Calvin, a Symington, a Dick, and many others,

too numerous to be mentioned? The men of Germany, by their vain philosophy, have made atheists and infidels; poisoned the fountains of truth; criticised away the truth of God into a lie; and made multitudes of minds sick unto spiritual and eternal death. I do not mean all,—there are worthy men, exceptions; but those would-be discoverers of some new truth, or phase of truth, of which the Westminster divines never dreamed. The Tractarians, the men of Oxford, have done some good, they have sent off holy hypocrites to that sink of iniquity, Rome.

How much good have the Andover Theologians done to the religious world? Christ died for all men, yet all men are not saved. Adam and his descendants are somehow connected, so that they suffer through his fall; but he is not their federal head and representative. The covenant of works is with them an impossibility, an absurdity. Christ's people are connected with Him somehow, so that they are benefited by Him, but He is not their federal head and representative.

The Calvinistic doctrines of identification with Christ, and imputed righteousness, are to them, very distasteful. Not so with Princeton, and New Albany, and Alleghany. There, the professors love the truth, and delight to train up, in it, candidates for the Gospel ministry. That young men should come forth from New School Seminaries, with New School doctrines and usages; and, from Old School Seminaries, with Old School doctrines, usages, and views of ecclesiastical policy; also, from the Associate and Associate-Reformed Seminaries, is reasonably to be expected. And why may it not be as confidently looked for, that young men, trained up in the Seminary of the Reformed Presbyterian Church, will come forth imbued with her principles, doctrines, and usages. Confessedly, this is the very end for which Theological Seminaries have been established. In this, pagans, Jews, and Christians, however widely their religious systems may differ, are all agreed.

Now, if all other denominations of Christians in our land either have, or are laboring to have, schools of the prophets, why may not the Reformed Presbyterian Church also have hers? Blessed be God, that, fully aroused to a sense of its vast importance, its absolute necessity, if she would live as a Church, the Synod, at its last meeting, did establish a Seminary. The location is in this city, and we are here this evening to commence its sessions of the second year. And now, the Church, having her Seminary and professors, and not forgetting her ancient attainments and objects, aims at the training up of a holy ministry for herself, a Reformed Presbyterian ministry, a ministry that will lift up and hold up the banner of the Reformation; understand her distinctive principles, and maintain them;—in a word, a ministry that shall love her standards, her usages, her principles, her standing; identify themselves with *her*, and labor for her preservation and extension. The Church desires a sound, devoted, pious, and able Gospel ministry, and she looks to her Seminary to fulfil her hopes and meet her expectations. To do this, I doubt not that the trustees and superintendents will put

forth their best energies, and, I may venture to add, that the professors will endeavor, on their part, not to be wanting.

I must be permitted, however, to say to the Church that she has more to do than to create a Seminary, appoint professors, and support them; she must make it her prayerful care to furnish the men. Let her send to the Seminary sons who have been brought up at a godly Covenanter's fireside, in the fellowship meetings of memorable Reformation times, in Reformed Presbyterian congregations; who, having gone through a good College course, are adorned with human learning, and then she may hope to have a pious and able ministry that will be content, yes, determined to stay in her, and not be anxiously seeking other connections.

In these days of error, when so many are leaving the old landmarks and boldly launching into the wide ocean of speculation, it is of the last importance, and the Church expects it of her professors, that sound doctrine shall be inculcated, error guarded against, and vain speculations discountenanced. The standards of the Church, it is believed, contain the best summary of divine truth that has ever, by human genius, been given to the Church and the world; a summary formed by the Westminster Divines, who collected the truths for which the Church had fought and bled from the introduction of Christianity to the world, and which she, as we learn from history, had settled by her councils and transmitted to the succeeding age—truths fixed as the being of God himself; and to these there will be a faithful adherence. Lectures are delivered by my brother professor on the Confession, and there is a constant reference to the Catechisms and Testimony by the professor who now addresses you. This is felt to be the more imperative from a contemplation of the sad effects resulting from a forsaking of the *form of sound words*. That the candidate for the Gospel Ministry may be qualified to teach, he must understand the system of truth presented by the Bible; that he may assail error with success, and resist effectually the attacks of the enemy, he must have skill in the use of the weapons provided in the armory of God. As the Bible is the statute book of "the Kingdom," and the book which he is to expound, it is absolutely necessary that he should have a critical and accurate acquaintance with the Hebrew of the Old, and the Greek of the New Testament. Hence, every theological seminary of any note has its professor of oriental languages. Nor is our own, in this respect, behind any of them.

The history of the Church, too, requires particular attention. If it is considered essential to the statesman that he be thoroughly acquainted with the history of nations, their rise, and the causes of their prosperity, growth and decline, that from the past he may deduce maxims to guide him in his political career, how much more necessary is it that the student of divinity should study carefully the history of God's own Church. There he will learn the trials through which she has passed, the dangers to which she has been exposed both from within and from without; from what foes she has most suffered, and what enemies she has most to dread; he

will see what the pride of intellect has done, and learn the necessity of humility, and not leaning to his own understanding. He will see what God has done for her, and how signally she has been upheld and preserved, in her contests for truth, amidst the most terrible storms that have ever burst upon her. But especially and remarkably will he learn there, the difference between a true and false ministry. Let him look on the ambassadors of Christ, of an apostolic day—a Paul, a Peter, the ministers of the first centuries, and see their steadfastness to the truth while so many were unfaithful; let him follow down the thread of history through the ages emphatically denominated dark, and contemplate the stars that glittered here and there; let him come to the times of the Reformation and fix his eyes on a Luther, the intrepid assailant of Antichrist, the heroic maintainer of the doctrine of justification by faith, in opposition to that by the sacraments; and on the galaxy of moral heroes which adorns them, and surely he will feel some of the heroism which animated their bosoms, he will feel a spirit stirring within him to emulate their devotion, self-denial, and courage in the cause of their Divine Master.

Universal knowledge no one can acquire. While, then, a candidate for the Gospel Ministry should endeavor to be learned and well acquainted with science in its various branches and ramifications, he should never forget that it is real wisdom to pursue knowledge in those branches of literature which will best subserve the great end he has in view, and be of the greatest practical utility in the discharge of the duties of the Gospel Ministry. The attempt should be in our peculiar sphere, not to *know* everything, or *do* everything, but to do well that which Providence has assigned us. That which will best illustrate the Bible; which will help to unfold, expound, and enforce truth; which will most conduce to the salvation of souls; that should enchain the student's attention and control his efforts. Here, then, we say, in the language of John Newton students of divinity should aim to have:

1. An orderly, connected, and comprehensive knowledge of the commonplaces and topics of divinity, considered as a whole; a system of truth of which the Holy Scripture is the sole fountain, treasury, and standard.

2. A competent acquaintance with sacred literature, by which, I mean such writings, ancient and modern, as are helpful to explain and elucidate difficulties in Scripture arising from phraseology; from allusion to customs and events not generally known, and from similar causes, and which therefore cannot be well understood without such assistance.

3. Such a general knowledge of philosophy, history, and other branches of polite literature as may increase the stock of their ideas, afford them just conceptions of the state of things around them, furnish them with a fund for variety, enlargement, and illustration, that they may be able to enliven and diversify their discourses, which, without such a fund, will be soon apt to run into a beaten

track, and to contain little more than a repetition of the same leading thoughts, without originality or spirit.

4. An ability to methodize, combine, distinguish and distribute the ideas thus collected by study, so as readily to know what is adapted to the several subjects to be treated of, and to the several parts of the same subject. When the pupils are thus far accomplished, then I should hope,

5. That they will, in good time, be able to preach extempore; I do not mean without forethought or plan, but without the excessive labor of committing their discourses to memory. To these most judicious sentiments I will add,

6. That students should pay particular attention to pulpit oratory, or the manner of delivering discourses, so that a stiff, uncouth, and awkward manner may not be a hinderance to their usefulness as ministers of the Gospel. They should also be particularly careful to learn to *read* well the Sacred Word.

As to the mode of communicating instruction in the seminary, I am persuaded the best plan is by text-books and occasional lectures; the students being required to write essays on points in divinity, and sermons on texts assigned, which essays and sermons should be the subjects of criticism and remark, first by the other students and then by the professor.

The time was when text-books being few and very imperfect, lectures were necessary to supply the defect; but such is not now the case. A lecture occasionally may be requisite (as when some peculiar views of the body require to be distinctly and fully stated), and remarks more or less extensive may be made by the professor on the subject under consideration, but a regular course of lectures is not needed. Will not a student with a good text-book in his hand, such as a Turretine, a Ridgeley, or a Dick, which he can keep beside him and at his leisure study, lay up better and retain more, than from simply hearing a lecture? And when a lecture has been heard, how few can retain it, so as to pass a good examination, without a diligent and careful reading, on the same subject in a text-book!

With regard to a course of instruction, it might be well, that, as our brethren in Scotland have done, one were, by the competent authority laid down and published to the Church and the world. In the meantime, till something of this kind be done, the matter is left to the professors to pursue that course which they may think best. Taking the students then as graduates of colleges, or as found on examination to possess what would be an equivalent to a graduation, they do not attempt to do over again that which the college is supposed already to have done, but confine themselves to what they conceive to be their appropriate duties. One chair is occupied in giving instructions on systematic and practical theology, the other on the Hebrew, Chaldee, and Greek languages of the Old and New Testament, philologically, critically, and exegetically. By the same chair are delivered lectures on ecclesiastical history and church government, also on the Confession

of Faith. The professor who now addresses you, occupies one day of the week with the students, in hearing them read essays on points in Divinity, and deliver sermons; and makes such criticisms and remarks on the manner of reading and style of delivery, as may be considered necessary for their improvement.

And now, fearing that he has already trespassed on the patience of the audience and the time of others, who may be called to address you, the speaker would say for himself, that his wish was to have had himself more at liberty to attend to the important duties which the Church has appointed him to discharge. Circumstances which he could not control, have, for this season, ordered it otherwise; but if God will, his determination is that it shall be so, if spared to meet with the students on a coming year. In conclusion, he asks for the professors and the students the prayers of the Church, that a good and gracious God may prosper this school of the prophets, and make it the instrument of sending forth men well qualified, for discharging, to the glory of God and the good of men, the all-important duties of the office of the Gospel Ministry.

PROFESSOR WYLIE'S ADDRESS.

It is a gratifying fact, that the interest felt by our Church in her Theological Seminary appears to be great and increasing. To provide a suitable ministry is an object of vital importance; and, just in proportion to the degree of religious life existing in the Church, do we find that this has commanded attention. We may expect a blessing from on high, when we find God's people presenting and preparing their choicest sons for His service, in the Gospel of our LORD and Saviour JESUS CHRIST.

From the nature of the case, it might be expected that those, whose duty it was to minister in holy things, would be required to undergo some preparatory training. Among the Hebrews, the religious instruction of the people appears to have been intrusted to the sacerdotal order. It is said of the tribe of Levi, "They shall teach Jacob God's judgments, and Israel His law," Deut. 33 : 10; and we find that the people are directed to apply to them for instruction in divine truth, Deut. 17 : 9-11. The neglect of this part of their duty was the cause of the degenerate condition of the people, when God says that "They were destroyed for lack of knowledge," Hosea, 4 : 6. "The priest's lips," we are told, "should keep knowledge, and the people should seek the law at his mouth," Mal. 2 : 7. It was, probably, to supply the want occasioned by the indifference, or indolence, or incapacity of the Levitical order, that the *schools of the prophets* were instituted. These Seminaries were designed to prepare young men to act as religious instructors, and corresponded to the *Assemblies of the Wise* in later periods of Jewish history. It has been supposed that they were established by the Prophet Samuel, but, from the reference made to Ethan, Heman, Calcol, and Darda, or Dara (1 Chr. 2 : 6), who lived probably during the Egyptian bondage, as sons of Mahol (1 Kings, 4 : 31), or music, and from some of the Psalms which seem

to be their productions, we may suppose that these were instructors of religious teachers. The "young men," whom Moses sent to perform sacred services before the consecration of the Aaronic priesthood (Exodus, 24 : 5), may have been persons who were pupils in their schools. Prophets, as religious teachers, seem to have existed as a distinct class from the commencement of the theocracy, and to have been resorted to by the people for information (1 Sam. 9 : 9). They would naturally gather around them such as desired religious knowledge, and who were seeking to be qualified to teach others. There would thus be formed schools or seminaries for the preparation of such as would be instructors of others. We find traces of these institutions at Ramah (1 Sam. 19 : 18-24), Bethel (2 Kings, 2 : 3), Jericho (2 Kings, 2 : 5), and Gilgal (2 Kings, 4 : 38). During and after the Babylonish captivity, such institutions became more prominent, and an apartment in the Synagogue, called the house of instruction (בֵּית הַמִּדְרָשׁ), was generally appropriated to their use. After the destruction of Jerusalem, the Jews had several such Seminaries of great repute, as at Tiberias, Alexandria, &c.

The Apostles received their preparatory instruction from the Saviour himself. Collected around him, they formed really a theological seminary, in which he was the Great Teacher. In the Christian Church, the necessity of providing "faithful men who might be able to teach others" (2 Tim. 2 : 2), would naturally lead to arrangements for the education of the ministry. On this subject, Mosheim, in his Commentaries remarks as follows:

"There can be no doubt but that, from almost the very first rise of Christianity, it was the practice for certain of the youth, in whom such a strength of genius and capacity manifested itself as to afford a hope of their becoming profitable servants in the cause of religion, to be set apart for the sacred ministry, and for the presbyters and bishops to supply them with the requisite preparatory instruction, and form them by their precepts and advice for that solemn office. On this subject St. Paul, in the latter of his epistles to Timothy, 2 : 2, expresses himself in the following terms: *καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράδου πρὸς τοὺς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρευ διδάξαι*; 'and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' The apostle here, we see, directs Timothy, in the first place to select from amongst the members of the church a certain number of men, who might appear to him to possess the talents requisite for conveying instruction to others, and who were persons of tried and approved faith. For it will not admit of a doubt that by the *πιστὸι ἄνθρωποι*, 'faithful men,' here alluded to, we ought to understand not merely believers, or those holding the faith, but persons of approved and established faith, to whom things of the highest moment might be intrusted without danger or apprehension. Secondly, to the persons thus selected he was to communicate and expound that discipline, in which he himself had been instructed by St. Paul before many witnesses. Now it is evident that St. Paul could not by this

mean that they were to be taught the mere elements or rudiments of the Christian religion ; for with these every one professing Christianity was of course brought acquainted ; and doubtless, therefore, those whom the apostle in this place directs Timothy to instruct, must have known and been thoroughly versed in them long before. The discipline, then, which Timothy had received from St. Paul, and which he was thus to become the instrument of communicating to others, was without question that more full and perfect knowledge of divine truth as revealed in the Gospel of Christ, which it was fitting that every one who was advanced to the office of a master or teacher amongst the brethren should possess, together with a due degree of instruction as to the most skilful and ready method of imparting to the multitude a proper rule of faith, and correct principles of moral action. But what is this, I would ask, but to direct Timothy to institute a school or seminary for the education of future presbyters and teachers for the Church, and to cause a certain number of persons of talents and virtue to be trained up therein, under a course of discipline similar to that which he himself had received at the hands of St. Paul ? It may, moreover, be inferred from these words, that the apostle had personally discharged the same office which he thus imposes on Timothy, and applied himself to the properly educating of future teachers and ministers for the Church : for it appears by them that he had not been the tutor of Timothy only, but that his instructions to this his favorite disciple had been imparted *διὰ πολλῶν μαρτύρων*, ‘before many witnesses ;’ *διὰ* having, in this place, unquestionably the force of the preposition *ἐνώπιον*. To determine, indeed, whom we ought to understand by the persons thus termed ‘witnesses,’ has occasioned no little stir amongst the commentators. According to some we should connect them with the following word *παράθου*, and consider St. Paul as saying, *διὰ πολλῶν μαρτύρων παράθου*, ‘transmit by many witnesses.’ Others would have us understand by these witnesses, the presbyters who ordained Timothy to the sacred ministry by the laying on of hands, 1 Tim. 4 : 14 ; and conceive that, immediately previous to such ordination, St. Paul had, in the presence and hearing of these presbyters, recapitulated and again inculcated on the mind of his adopted son in the faith the chief or leading articles of the Christian religion : whilst others, again, imagine that the persons here alluded to, were witnesses of the life, actions, and miracles of our Lord. But of these and some other conjectures on the subject, which it is needless to enumerate, there is not one but what is encumbered with considerable difficulties. A much more natural way of resolving the point, as it appears to me, is by supposing that St. Paul had under him, in a sort of seminary or school which he had instituted for the purpose of properly educating presbyters and teachers, several other disciples and pupils besides Timothy ; and that the witnesses here spoken of, before whom Timothy had been instructed, were his fellow-students, persons destined like him for the ministry, and partakers together with him of the benefits that were to be derived from the apostle’s tuition.

It is highly credible, I may say indeed it is more than credible, that not St. Paul alone, but also all the other apostles of our Lord, applied themselves to the properly instructing of certain select persons, so as to render them fit to be intrusted with the care and government of the churches; and, consequently, that the first Christian teachers were brought up and formed in schools or seminaries immediately under their eye. Besides other references which might be given, it appears from Irenæus *advers. Hæreses*, lib. 2 : cap. 22 : p. 148, ed. Massuet, that St. John employed himself at Ephesus, where he spent the latter part of his life, in qualifying youth for the sacred ministry. And the same author, as quoted by Eusebius, *Histor. Eccles.* lib. 5 : cap. 20 : p. 188, represents Polycarp, the celebrated Bishop of Smyrna, as having labored in [y. 132] the same way. That the example of these illustrious characters was in this respect followed by the bishops in general, will scarcely admit of a doubt. To this origin, in my opinion, are to be referred those seminaries termed 'Episcopal schools,' which we find attached to the principal churches, and in which youth designed for the ministry went through a proper course of preparatory instruction and discipline under the bishop himself, or some presbyter of his appointment."

There was a celebrated school of this kind at Alexandria, which some have supposed to have been founded by the Evangelist Mark (Bingham, i, 121). Others of a similar kind, under the patronage of Christian emperors, existed at Rome, Cæsarea, Antioch, &c. (Bingham, i, 122, 314). Connected with the various universities which were established during the dark ages, were theological departments; and, indeed, we may consider that the other branches of knowledge taught in these institutions owed their introduction to the existence of schools for instruction in theology, as during this period scarcely any one unless of the clerical order could read or write.

The Ancient Culdees had several such institutions; the most celebrated were at Iona, in Scotland, at Bangor, in Wales, at Armagh, in Ireland. In the place last named, as many as 7000 students were in attendance at one time (Ware's Ireland, p. 36).

In the old world Theological Seminaries have generally been incorporated with the various Universities, either as distinct departments, or with separate chairs in the general faculties. In our own country, the Colleges first organized were designed to prepare young men for the ministry. Institutions for this especial object were not established till about the close of the last century. The Reformed Dutch Church, we believe, was the first to organize a theological school, as a distinct institution, in the foundation of its Seminary, in 1784. The Seminary of the Associate Church was established in 1792; that of the Associate Reformed Church, in 1804; that of the Reformed Presbyterian Church, in 1808; that of the General Assembly at Princeton, in 1810. The number of Theological Seminaries in the United States at present is 44.

But we pass from this rapid sketch of the history of theological

education to the subject of the present address, which is the *ministry we need*, and the *means to obtain it* :

I. THE MINISTRY WE NEED.—We require 1. A holy ministry. True piety should mark the character of the person who is an “Ambassador for CHRIST,” whose duty it is to announce and advocate the Message of Salvation which is revealed in the Gospel. Fearful is his condition who undertakes to teach others without having been himself “taught of GOD.” It is almost impossible that he should not mislead those who wait upon his ministry, and thus have their blood upon his soul.

“Himself a wanderer from the narrow way,
His silly sheep! what wonder if they stray.”

What peace of mind, what real happiness can he have, when the solemn truths which he utters condemn himself. If conscience be not entirely seared, if his moral sensibility be not altogether paralyzed, we may feel assured that his duties must be most irksome, and it is not to be expected that his labors can be successful. But it is not sufficient that the minister of the Gospel be a regenerated man, and that his life be free from reproach, so that he may have a kind of negative holiness. He must be *eminent* for holiness. What may be passed unnoticed in others will appear a blot upon his character. He occupies a prominent position, observed of all observers, and he will find his usefulness much impaired even by such slight inconsistencies as would pass without censure in the private Christian. It is true, that the same perfect standard is the rule to which every Christian should conform, but he whose business it is to present this, and to require it, should, in his own character and conduct, illustrate and enforce his teaching. Like the clerk whom Chaucer speaks of, and who has been supposed to be a description of the great reformer Wickliffe, it should be true of him, that

“This great example to his flock he brought,
That first he *practised*, afterwards he taught.”

2. We need a learned ministry. The topics which form the subjects of the Christian minister’s discourses embrace in their various relations and developments all departments of knowledge. He who desires to bring to bear upon his hearers all that can tend to instruct them in their duty, and to animate them to its performance, will feel that information of the most varied character is serviceable for his purpose. Such is the diversity in the structure of the human mind, that some are accessible and impressed in one way, while others must be addressed in a manner entirely different. To know how to speak a word in season, the minister of the Gospel should have at his command a large selection, that he may find some weapon which, by divine grace, may penetrate the sinner’s heart; some balm which may soothe “the sin-sick soul.” In order to understand the subjects he explains, he should concentrate upon the sacred page all the light which can be obtained. It is obvious that he should be well acquainted with the original languages of the

Scriptures. As an ambassador of CHRIST, he should be able to read his own instructions in the language in which they are written, otherwise he will often mistake the opinions of man for the Word of GOD. It is the design of the instructions of this Seminary to qualify its students to read the Scriptures in the inspired text, and we hope that each one of them will form the resolution that he will never undertake to explain any passage until he has read it in the original.

But while the volume of inspiration should be the special study of the minister, the volume of nature should not be disregarded. GOD speaks to us in both, and each explains and illustrates the other. In the times in which we live, when knowledge is so much increased, the minister of the Gospel will feel that he has much to do to keep up with the progress of the age, and unless he do so, he will degrade the character and diminish the usefulness of his office. The enemy of truth often endeavors to subvert the foundations of our faith by arguments drawn from the discoveries of science, and the minister of the Gospel should be properly prepared to meet such objections, and to show that there is no real inconsistency between nature's teachings and the oracles of divine revelation. It will be observed by examining the plan of studies enacted by our last General Synod, that the relations of theology to the physical sciences form a part of the system of instruction. It is designed therefore to devote such attention as may be practicable to geology, astronomy, and natural history, in connection with the explanation of the sacred text.

The volume of Providence, also, is to be read with attention. For this purpose the history of the Church, both as recorded in the Scriptures, and as presented in uninspired writings, will be the subject of our study. To understand the development and application of Christian doctrine, and the mode in which the LORD JESUS CHRIST administers his mediatorial government, this is essentially necessary. The events of the past, when properly considered, will serve often to warn, often to encourage, always to display the perfections of the Divine character, and to promote the sanctification of the soul. History is an account of the development of the Divine plan, and all its records when properly arranged and understood, will tend to show that "the LORD OF HOSTS is wonderful in counsel, and excellent in working."

All our knowledge, it is to be remembered, should be designed to have a practical application in promoting the real welfare of mankind, and thus displaying the glory of GOD our Saviour. It is proper, therefore, that we should understand correctly the existing condition of the world, its moral wants, the efforts in action for the benefit of mankind, the opportunities for usefulness presented, the means to be employed in doing good. More especially, the condition of those portions of the world which are yet unevangelized, should receive our attention, with the solemn consideration of the obligation resting on those who are "put in trust with the Gospel," to "preach it to every creature." This subject is embraced in the department of Evangelistic Theology, which, according to the sug-

gestion of that eminent missionary, Dr. Duff, our General Synod has made a part of the course of instruction in our Theological Seminary.

In referring to these subjects it will be observed, that we have not alluded particularly to *doctrinal* and *practical* theology, which form so important a part of the instructions of a Theological Seminary. These are under the supervision of our respected colleague, the senior Professor, who has called attention to them in the Address already delivered on this occasion.

We observe again that,

3. The ministry we need should be an earnest ministry. If the *heart* be affected with a proper sense of the awful responsibility of the office, it will be so; in order to be useful, it *must* be so. One who is not affected himself by the truth, cannot be expected to affect others. The poet says :

“Si vis me flere dolendum est
Primum ipsi tibi.”*

The most solemn truths of the Gospel often fail to produce any effect, because they are presented in a manner so cold, that they seem to be but idle tales. Something may be learned from the reply made by a celebrated tragedian to a minister, who asked him why an audience appeared to be so much more affected in the theatre than in the church? “Because,” was the answer, “we actors speak *fiction* as if it were *truth*, while you preachers speak *truth* as if it were *fiction*.” The most successful ministers have always been the most earnest. Take, as an example, John Knox, who, even when so old and feeble as to be obliged to lean upon the pulpit for support, when he entered it, became so animated as he was preaching, that he almost broke the pulpit down with his vehement blows, and seemed at times as if he would leap out of it. So, too, Whitefield was noted for the earnestness of his preaching; and who that has heard the distinguished missionary, whose fervid eloquence has thrilled the hearts of all who have listened to him, has not been struck with the glowing earnestness of his delivery.

Solemnity of manner, as well as energy of delivery, is naturally the result of earnestness. Some, in order either to keep up the attention of an audience, or from an unworthy desire to attract wonder or applause, introduce into their discourses expressions which are calculated to excite laughter. The poet says:

“He, that negotiates between God and man,
As God’s ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech! ’Tis pitiful
To court a grin, when you should woo a soul;
To break a jest, when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God’s commission to the heart!
So did not Paul. Direct me to a quip
Or merry turn in all he ever wrote,

* If you wish me to weep you must first mourn yourself.

And I consent you take it for your text,
 Your only one, till sides and benches fail.
 No! he was serious, in a serious cause,
 And understood too well the mighty terms
 That he had taken in charge. He would not stoop,
 To conquer those, by jocular exploits,
 Whom truth and soberness assailed in vain."

TASK.→Book II.

4. We need a *laborious* ministry. The duties of the ministry are arduous, and the one who undertakes them must labor hard. The Christian minister is a *workman*. They have little idea of the nature of the office, who imagine that it is an easy sinecure. Observe how it was with the Apostle Paul. He tells us he was "in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness, in painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." (2 Cor. 11: 26, 27.)

At this time, when the Providence of GOD is enlarging so much the fields of usefulness, and is requiring such multifarious and constant services from the ministry, who has time to be idle? The days are past when supineness and inactivity could be tolerated, if ever they should have been indulged. In the signs of the times we see the need of increased exertion. The great and decisive conflict between the enemies and the friends of CHRIST is at hand, and Divine Providence calls, with trumpet sound, to buckle on our armor, to hasten to our posts, to be ready to meet the foe. "It is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light." (Rom. 13: 11, 12.)

5. We need a *self-denying* ministry. We need persons who are actuated not by selfish and sordid motives in preaching the Gospel, but who are willing to sacrifice personal ease, and worldly comfort, and temporal advantages, in order that they may make known to their fellow-men the unsearchable riches of CHRIST. It is, we believe, from the want of this spirit in the Church, that the number of candidates for the ministry has been, of late years, so much reduced. Were the youth of our Church at present, as our fathers were in their day, there would be no deficiency on this score. There were hardships to be endured then, as great as any to be encountered now; there were sacrifices to be made then, as great as any to be made now; there were labors to be performed then, as severe as those which are required now. But those hardships were encountered; those sacrifices were made; those labors were performed;—and why? Because, what things might have been gain to them, they counted loss for CHRIST. Noble, self-denying men! It is when your spirit is revived in the Church, and when her members are willing to make such a surrender of themselves as their Saviour requires, and as your example illustrates, that there will be a supply of ministers, such as the Church

needs: men seeking not their own emolument, or ease, but desiring to do good to the souls of others; willing to forsake all to follow CHRIST; each one feeling, in the language of the apostle, "Woe is me, if I preach not the Gospel;" and devoting himself so unreservedly to his work, that he complies with the injunction: "In these things *exist!*" *εν τούτοις ισθι* (1 Tim. 4 : 15).

Did time permit, we might allude to other characteristics of the ministry we need, but we will pass to

II. The *means* to obtain such a ministry. We mention :

1. Prayer. "Pray ye the LORD of the harvest, that he would send forth laborers into his harvest." (Matt. 9 : 38.) To fervent, united, persevering prayer, a favorable answer will be given; and it is, indeed, reason for lamentation, that, while so many other subjects are introduced into the supplications of believers in public and in private, this has been so much overlooked. In the evident answers we have had to prayer, we have encouragement for this also "to inquire of the LORD." For example: the condition of the heathen world has been, of late years, very frequently introduced in the devotions both of the sanctuary and the social meeting, as well as at the fireside and in the closet. And what have we witnessed as the result? A tenth of the ministry of our Church on the foreign field, and a prospect of continued increase of the proportion. Funds, amply sufficient to sustain all, as readily contributed as the meagre amount, which it was supposed, at first, the whole Church could not raise, for a single missionary. Would not a similar result follow, if this also were, in the same way, presented before Him who is the hearer of prayer? But not merely should our prayer be, that the number may be increased, but also that the proper kind be obtained. The character of the ministry should, and would thus be elevated. The Spirit of grace, which alone can endow the heralds of salvation with the essential qualifications of their office, would be poured out, and under its influence a ministry like that of apostolic times would again be given to the Church. While the diminution in the number of Theological Students may be ascribed to many other subsidiary causes, we may account for this unhappy result by the fact, that the Church has not prayed, as she should have done, that GOD would give her teachers according to His heart.

2. *Personal application* should be employed. Those who desire to enter the ministry should not be left to thrust themselves forward against coldness or opposition. Invitation and encouragement should be offered. While it is true that any one who preaches the Gospel should feel that a necessity is laid upon him, it is also true that there are many who might be useful ministers, who direct their attention to other departments of labor, because, from fear of their own unfitness or unworthiness, they will not offer themselves spontaneously. There are instances in the history of the Church which show that some of the most eminent ministers were very reluctant to undertake the duties of the sacred office, and were, in fact, *thrust* into it. If it be found that the natural endowments, the peculiar

circumstances, the religious character of any person, fit him for this work, whatever may be his rank or origin, according to worldly estimate, let him be addressed on this subject. How much wiser are the warriors or statesmen of this world than the children of light. We are told of one of Israel's kings, that when "he saw any strong man or any valiant man, he took him unto him." (1 Sam. 14: 22.) And in that sanguinary conflict which is now raging in the old world, both the skill of the defence and the daring of the attack are to be ascribed to the fact, that those who appear to be suitable for important positions have been selected wherever they could be found. Some of the most valuable ministers have come from the quarry, or the workbench, or the carriage box, and many more might be found in similar situations. God often chooses what man despises, that no flesh should glory in his presence.

Here we may properly refer to the duty of pastors and parents, to present this subject to their people and their families. Should not an effort be made in every congregation to provide at least *one* student of theology, and how many congregations might do more than this? By careful observation, by faithful and kind advice, we think that this might be effected. If each of our ministers would take hold of it as part of his work to procure some recruits for the ranks of the ministry, we feel assured that the Reformed Presbyterian Church would furnish at least *fifty students* for her Seminary—nay, she might even *double* that number. And parents, too, how much might they do! Devoting their offspring to the service of GOD, in the Gospel of his Son; the education of their children would be such as would direct their minds to this object. The mother, in her early training, would lead her boy to love the work of the minister of JESUS. The father, avoiding what would develope and cherish worldly views and plans, would prepare the way for his son to become an ambassador of CHRIST. In every household we would have one or more whom the people of GOD might regard with earnest hope, as like the youthful Samuel, destined to become eminent as prophets of the LORD. The evil of which the Church so universally complains is not incurable. The means to remove it are, under God, in her own hands.

3. We may refer to *pecuniary assistance*, and here we feel that the views which we present may expose us to censure, and be regarded as unfeeling or unwise. While we would assure all who may wish to study theology that they will not be allowed to suffer, we would not advocate any stated provision for their support. To render it easier to obtain a theological education than to be a student of law or medicine, tends to secure for the former the weaker, for the latter the stronger men. We would not wish to make it so easy to be a minister, that persons who could never become anything else would devote themselves to this. We would not wish to encourage indolence or want of enterprise. We even wish that students of theology may meet with difficulties. They require a *moral training*; they must learn to *endure hardness*. If every obstacle be removed from the preparatory course, when the candi-

date comes forth from the Seminary, and meets with the buffetings and trials of the world, he is discouraged, and sinks before the storm. We have no doubt that this is one reason why the pastoral relation is so often dissolved. Many ministers fly from their post whenever any difficulties or dangers occur, because they have never learned to meet with these and overcome them. "It is good for a man that he bear the yoke in his youth." Such aid as is requisite, GOD in his providence will furnish, and we should learn to walk by faith. None have ever failed who have trusted in the LORD.

4. We mention as the last thing required, *proper training for their work*. This should be both *subjective* and *practical*. In the instructions of the Seminary, the branches taught should be such as will best qualify the student for ministerial duties, and he should be required to make use of his acquisitions in such a way, as to prepare him for his subsequent work. We would wish every student to be a teacher of a Bible class, or in a Sabbath school; to be an active member in a prayer meeting, to visit the neglected, and ignorant, and depraved, and to address them as he has opportunity in regard to the salvation and sanctification of their souls. In the arrangement which has been made of the various departments of instruction to be taught in our Seminary, the present speaker finds assigned to him, Exegetical, Historical, and Evangelistic Theology. The plan he proposes to pursue in regard to each of these, as distributed through the four years allotted to the theological course, is presented in connection with this address.*

We have thus, respected fathers and brethren, presented to your attention the subject which we announced. It is a matter of great regret that other and pressing engagements have prevented us from doing justice to it; but we earnestly commend it to your solemn reflections. We beg your encouragement and your prayers. In the office we occupy, we feel that there is a most solemn responsibility, and we are constrained to exclaim, "Who is sufficient for these things!" "Our sufficiency is of GOD." "We can do all things by CHRIST, which strengtheneth us," and "without Him, we can do nothing."

NEWNESS OF LIFE.

"Even so we also should walk in newness of life."—ROMANS 6 : 4.

It has been a common objection, ever since the days of Paul, that the doctrines of grace in the Gospel have a manifest tendency to make men careless in their duty, and to throw off all restraint for sin. The objector is ignorant, however, of the truth, that every soul justified through the grace of the Gospel arises from the dead, in a spiritual sense, receives a new nature, a new life, dies to sin, becomes alive to righteousness; and it is, therefore, as natural for a believer to long for holiness, as it is for a living man to breathe the vital air.

If we are the disciples of that Christ who was raised up from the

* See Banner, Dec. 1855, page 393.*

dead by the glory of the Father, we also should walk in newness of life.

This expression implies that we *possess* spiritual life.

No inquiry is of importance superior to this: Have we been born again by the Spirit of God? That we need such a change, the Scriptures assert with sufficient clearness; and our sad experience of sin may sufficiently establish the truth. And, that we have experienced it in ourselves, is, perhaps, a question of frequent solicitude. But this is not the subject of our present thoughts. If we have this life in us, it is of the workings of God's Holy Spirit; its aim is the glory of God; and the proof of its existence should be more and more clear, the longer we are under the actings of his grace.

But this is newness of life. Our life upon earth may be a great deal longer than our life in the Church of God, and our natural life longer than our life in grace. It is a source of lamentation to truly good men, that the time past of life has so largely been wasted in the ways of evil. We may contrast our life now, with our life formerly, and we ought to be able to say that we have commenced a new life.

This newness of life should be characterized by principles different from the life of sin. In the life of sin, men's principles may be various and fluctuating; all, indeed, consistent with one cardinal and fixed point,—the gratification of self. But the exaltation of a sinful being is quite possible, where the views and aims are ever changeable and uncertain. In newness of life we aim at God's glory. This will tend to settle our principles: for God is a being of infinite and unchangeable excellence; and when we desire to exalt Him, we have a certain and unvariable standard by which we are guided. The great directory of our faith in this newness of life is the inspired word of God. Its principles become ours; and we refer to its teachings as to ultimate truths, from which we find no appeal.

This newness of life should be further characterized by practices different from the life of sin. There are many, indeed, of our early habits, especially if we have been trained in the Church of God, that may be turned to profitable account in the Christian life. Perhaps the general external morality of Paul, the apostle, was as irreproachable in the eyes of men before his conversion, as after that event. And we often see persons that know nothing of true spiritual life, yet walk in amiability and uprightness, which we admire and love to see. But the very best exhibitions of such good deeds are far short of true piety; and the men who have possessed such characters, if awakened by the Spirit of God, will freely own that their whole past life has been spent in sin. Something more is necessary to the life of faith, than external obedience to the law of God. But, especially if we have formerly lived in the practice of open and acknowledged evil, the new life must differ from the old. As the servants of Christ, we are called upon to put away anger, malice, revenge, filthy communications; to promote peace,

truth, charity, and kindness; to live a new life as to the practice of all that is good.

Nor should this newness of life be less characterized by professions that differ from the old. On this point we should specially guard against extremes. On the one hand, we are not to lay too great stress upon the Christian profession, as if we had accomplished much when this is made; or, as if now men may, for such a reason, regard us as open Christians; nor, on the other hand, should we regard a profession as a matter of indifference, which even may become a reproach to us, because others have professed, and have dishonored their profession. The profession of our newness of life is, in reality, but the candid and fair acknowledgment of our hope, that God's Holy Spirit has renewed us to life; and the natural expression of an earnest desire, that such life may be spent for the glory of God. If any man can withhold the profession of spiritual life for shame's sake, or can make such a profession for the sake of vainglory, we should judge, in either case, that such conduct gave sad proof that no such new life existed.

The prospects spreading before those that walk before God in newness of life, should ever make us more mindful to maintain it. We have all noticed the influence exerted by the desire to seem consistent with any character we are known to bear. It is easy for the children of a vicious family to stoop to vice, because they have less to restrain them; while the children of a family noted for integrity and uprightness are restrained and supported by the reputation they are expected to sustain. The servants of Christ have everything to make them holy in their connections and their prospects. They serve a holy Lord, belong to a holy brotherhood, look forward to a holy heaven, and expect to spend their eternity in holy engagements.

The expression *to walk* in newness of life, indicates that this ought to be the general tenor of our life.

If any should inquire, what are the grounds of reasonable expectation that we should walk in newness of life? they may be briefly mentioned:

1st. If Christians possess spiritual life, nothing is more reasonable, or natural, than that they should show it. Would we expect a living man to lie passive, like a dead one? Holy living should flow as naturally from piety, as the normal activity and breathing from a living man.

2d. The excellence of all that the Gospel requires, and the evil of all that it condemns, should be thought important reasons to urge the practice of every duty.

3d. By walking in newness of life, we are conformed to the glorious image of our Lord Jesus Christ. How different was his life from the usual life of men. He is set before us for an example; and we should ever esteem it our high privilege to follow his steps.

4th. Thus we glorify God. We well know how the name of God and the cause of religion are reproached, when professing Chris-

tians do not walk in newness of life. This error occurs when they fall under no censure for gross iniquities, but simply fail to act as we ought to expect of them. But we truly glorify God when we not only cease to do evil, but learn to do well.

5th. Thus we bless our fellow-men. It is not for us to measure our usefulness; but holy influence is on the right direction, at all events, and may be larger than we can ever know.

6th. The consecration of all our powers to the Redeemer will be a poor return for what he has done for us.

J. M. L.

WHY WILL YE DIE?

MADRID, NEW YORK, Dec. 26, 1855.

THIS is a question long since propounded to the guilty sinner, "Why will ye die?" And the length of time that has elapsed since it was first proposed, does not make it a question of less importance to the guilty sinner. Now let me then, in the language of kindness, ask you, O guilty and impenitent sinner, "Why will ye die?" Have you seriously pondered over this solemn question as to its import? Have you lulled yourself to sleep, supposing it only to mean the death of the body? The graveyard may convince you every day that this is not its meaning; all experience this death "nothing can prevent." Or are you presuming that it is simply spiritual death of which all by nature are sharers? No, this cannot be its import. The death here referred to implies more; it implies the penalty of God's violated law; the death of the soul, and that forever. "Why thus die?"

Will you die because there is a fatal necessity that you should? This cannot be the reason. There has been a fountain opened to wash away sin, and you are invited to that fountain. God, whom you have offended, has found a ransom to redeem us from going down to the pit. God's own right arm hath brought redemption, and the Son of his love has come to seek and save that which was lost; and whosoever believes upon this Son of God shall be saved. Why then will ye die? when such ample provision has been made to save the very chief of sinners, will you then die? will you stand at a distance, and behold this rich provision, and then invite the wrath of your offended God to overwhelm you? O, sinner, that wrath is already accumulating against you, and shortly will make you as miserable as you have made yourself sinful, if you continue to slight his rich mercy in the gift of his Son, or press on to death. What objection have you to the voice of mercy; and why will you close your ear to it? Why do you refuse the kind offers of the friend of sinners? Why turn your back on happiness, when that is all your soul desires? Why will you barter away heaven and eternal glory, for hell and everlasting shame and contempt? Why then will ye die? Have you ever considered the dreadful folly of choosing strangling and death rather than life? Why buffet the angry waves

of God's wrath, when the Rock Christ Jesus is offered you as a sure footing? Why remain upon the sinking wreck, when the life-boat is lowered, and you are invited to safety? Why will you leap the precipice, when heaven and earth are proclaiming your danger? Will you, can you resist all kind entreaties? Are you determined at all hazards to take the fearful plunge and die forever? And, O sinner, what is your loss? Life, with all its enjoyments; hope, the last pillar of the wretched, will be lost forever. The unfading glory of heaven, the friendship and love of God, the society of angels and redeemed men, the rest of the righteous, the victory of the redeemed, all, all will be your loss. "Why will ye die?" But O! the misery of this death! It is utter darkness; eternal burnings; a fire that shall never be quenched; a worm that will never die; a torment, day and night, forever and ever. Ah! sinner, there is a hell, for God has declared it. And will ye die, and make your bed there in that place of untold woe? Is it painful to think of any one taking up his abode in such a place? then how much more painful will it be to experience it! But why will ye die? Is it because of the short duration of this death? O! sinner, scan eternity, and then tell me its duration. "Eternal, everlasting, forever and forever, describe its duration!" Pain for a single moment is not desirable; deep anguish, for a single day, would be unsupportable. Can you then, O sinner, endure the pains of hell forever and ever?

Will you despise life, because the death we have been describing is far in the distance? Can you tell me the day of your death, O, sinner? If you can, then I can tell you how near this death is to you; but life is described in God's word as being very short; a hand's breadth; a shadow; a vapor; a flower. Let me ask you, aged sinner, how much of this span of time you have passed over? Your tottering limbs will not serve you much longer; your decaying strength will soon fail you. Let me ask the middle-aged, how long it will take the ruthless hand unseen to unnerve your frame, and bring you trembling to the gates of death. Let me ask the young and the gay, how long it will take to pluck the bloom from your cheek, and turn your mirth into wailing. It will not be long till God will change each one of our countenances, and send us away. And we should remember, that He, who is our present witness, will soon be our strict and impartial judge. The great doomsday is at hand with us all. Why then will ye die, O, sinner? Why, in view of the folly and madness of that death, why in view of its duration, and why in view of its mercy? Is it not presumptive to slight the love of God and his rich mercy? Is it not wicked to deny the Saviour, and turn your back upon him? Is it not fearfully dangerous to quench the Spirit of God sent forth to knock at the door of your heart? "Why then will ye die?" Why not rather be admonished by the word of God to repentance, and embrace the Saviour, and live forever?

W. D. S.

“TO WHAT ARE WE COMING?”

MR. EDITOR:—The above inquiry has lately assumed an unusual significance in my view. To an unbiassed spectator, beholding our order at our Synodical meeting of May last, our animated devotional exercises, our fraternal affection among ourselves, our spirit of liberality towards our Christian brethren of sister churches; and, above all, our ardent and absorbing zeal in the cause of Foreign Missions, it must undoubtedly have seemed that our standing motto was “*Excelsior*,” and our watchword, “*onward*.” But have facts since warranted such a favorable conclusion? If so, how are we to account for the fact that so many ecclesiastical bonds have been lately broken, and so many of our congregations left as sheep without a shepherd? I am no alarmist, nor have I ever been prone to look to the dark side of the cloud; but to my view, this state of things appears fearfully alarming. There cannot be a doubt that circumstances may arise to warrant a separation between a pastor and his people. But when within a few months, from our small number, not only from our scattered country charges, but from our large villages and cities, so many have gone, there must surely be something wrong. Where the wrong is I pretend not to say. But there should certainly be “great searching of hearts” among us to know where the evil lies, in order that the proper remedy may be applied. If the niggardly spirit of the people be the cause, it is time that some more efficient measures were matured, to arouse the Christian people to a sense of their duty. If, on the other hand, it has arisen in any case from anxiety to amass wealth, or to live luxuriously, where necessity does not press, is there not danger that the Church’s glorious Head may “*give what is sought, but send leanness to the soul?*” If, again, the separation has in any case arisen from the spirit of clerical ambition, wishing to shine in a larger or more conspicuous sphere, may there not be cause to apprehend that the Lord will write disappointment on such expectations, and signally blast such hopes? It is an easy matter for him to cloud the fairest prospects, and to smite men, even his own dear children and servants, with their own rod. I pretend not to judge of or impugn the motives of brethren. One and all of those concerned may, for aught I know, have the answer of a good conscience, and the approbation of the Master, in their deeds. But it is an unhappy state of things, and peculiarly disheartening to the lovers of our Zion. And not one of its least injurious effects is the evil example that it sets before those of the brethren who are constrained, from the feebleness of their congregations, to “live on half allowance.” Should they follow the example, their congregations must inevitably be broken up.

Some intimations have been made already, that danger of this kind is to be apprehended, unless timely measures are adopted to prevent. It is cause of deep regret, that our General Synod has not been able to adopt some more efficient measures on behalf of their

"Sustentation Fund." Hitherto it has not been without its uses, but upon the whole it has been a failure. And it ever must be so, while it rests on its present footing. Yet methinks it would not be a difficult matter to digest a plan which would be efficient, and which, at the same time, would meet the views of an enlightened Christian community.

Permit me to suggest the following outline, in the hope that it will call forth the efforts of some of your correspondents, to improve upon it.

1. Let the Executive Committee of the Board of Domestic Missions ascertain, as nearly as may be, what sum would be necessary to supplement the salaries of all our preachers to a minimum of, say \$400 dollars per annum.

2. Let a specific portion of the amount be assessed on each of the Presbyteries, as nearly as may be in proportion to their ability.

3. Let the Synod enjoin it on the Presbyteries to be faithful and punctual in furnishing their respective quotas, leaving it to their wisdom to decide for themselves, in what way the funds shall be raised.

4. Let all the funds thus raised, be required to be forwarded to the Treasurer of the Board of Domestic Missions, by a given time in each year, say the 1st of December, that the Board may be able to divide the money pro rata, some time about Christmas.

I am persuaded, Mr. Editor, that were some such plan as the above, simple and equitable, to receive the approval and sanction of Synod, the people would not be found backward in giving it their support. As, however, my principal object in this communication is to elicit discussion, I will not trespass any longer on your patience, or that of your readers now.

PHILALETHES.

HOME.

THE scenes of early remembrance, so dear to every heart, around which, like ivy to an ancient ruin, clinging closely and beautifying with its verdant wreaths, memories cluster and gentle thoughts entwine themselves, have been the burden of the poet's lay and minstrel harp, from before the time when troubadour strain streamed gently in through tented panoply on knightly ears, to the present, when our bards all strike the chord in unison, that,

"Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home."

And on this night in the holiday time, when home seems doubly cheerful, smiling from bowers of evergreen, and gleeful voices make the welkin ring, another home looms up before me, far down that long dark vista we call the past, and other voices seem to fill the air; as sweet as sounds of distant children singing, borne on the summer winds, come these tones from a distant time.

Home and its cherished influences, beginning far back in that period when the infant cry was hushed to gentle silence, by a mother's lullaby, in its cradle bed; and later, when in innocent unconsciousness of all the woes that blight this world, the little one, so fresh from Paradise, is guarded by anxious watchings; and lisping at a mother's knee rise the first and closest battlements of safeguard round the child, whose world is comprised in that one word,—*Home*.

Home, in the schoolboy days, when the first thorns are found strewn among the roses on life's pathway; when, perplexed by the seeming cruel studies and harsh preceptors, the young mind wearies in the effort of gaining unaided the solutions of those questions in schoolboy literature, that perplex and mystify, until the heart sickens and the head aches. Oh! how often, at such a period, when to us all the way was difficult and dark, how we turned in hope to that home to study the task under a father's guidance; who, having trodden the path in days of yore, finds new delight in conducting his boy through the labyrinth with a silken clue of love; or, when seated by a mother's side, you look with the confiding glance of childhood into that meek and loving face, and pour forth into her listening ear the story of your woes; believing, with all the earnest faith of childhood's purity, that the Sphinx-like enigma will be solved by her whom you believe to be knowledge personified. Then the joy, when the task is ended, all is clean stowed away on memory's shelf, to be delivered before the searching glance of that dread pedagogue, to win whose approving smile you have labored so hard, and so patiently unknotted the tangled workings of your busy little brain.

Home at parting—Oh! how dear is it, when, leaving all its love and purity, you go forth among those untried scenes of weal and woe—joy and sorrow—happiness and misery, men term the world. When with the holy accents of a father's prayer still sounding in your ears, and a mother's farewell kiss still fresh upon your brow, you sally forth from your boyhood's home to combat with those mighty influences that the siren Temptation, in the thousand spangles that glitter in her train, presents to your dazzled sight. How many times when, heart-sick and world-tired, you are about to seek a refuge in one of those bowers of easy delights, a thought of the old place far away, where, perchance at this very hour, when with beckoning glances and inviting smiles, Wickedness, covering her distorted features with pleasure's mask of joyous bloom, is luring to ruin the hope of *that* joyous circle, and the child of these many prayers—that old time group around the cheerful hearth, whose generous glow is fit emblem of the love that burns in their hearts for their absent boy, rises between him and the siren's smile; and those blessings and prayers are sent by angel hands from Him to whom they were addressed, to guard with a halo of good the object of so many earnest petitions. Ah! how often in this world-wilderness, when all around seems joy and gladness, will a yearning for that home of long ago, where youth, love, and innocence have dwelt,

smile through clouds and troubled dreams, touching with softening power many a heart whose chords of melody are now swept by gentle memories into tones breathing kindness and peace.

Such is a faint sketch of Home in its best reminiscences; but how sad the picture when at intervals—it may be of years—the tidings reach the absent, that the old armchair is empty now, and a father's voice is hushed forever; that a mother's smile has faded before the withering touch of death; that the gleesome notes of a sister's voice no longer awaken the slumbering echoes, with its joyous carollings; when, if you are asked where is the earthly home of those you love? you point in silent sadness to the grassy mounds of the ancient churchyard, where all the objects of earth's best lovings lie still and cold, whose kindly hearts have ceased to beat; when the ashes are cold on the old hearth, and you are homeless in the wide, wide world. Homeless did I say, not so—for although the home of childhood recollection has gone for ever, there yet remains a Father's house awaiting you, in a land not very far off, where, in the presence of "Our Father," and our "Elder Brother," amid the gushing melodies of angelic lyres, you shall be united with the loved and lost who have gone before, and who now await you in that heavenly, happy home, where you shall dwell in perpetual youth, when time has passed away, and a never-ending eternity rolls on its unceasing course.

All now is changing, but that Home above, that alone is brightness—beauty—eternity.

G. C. LINDEN.

December.

DR. DUFF.

THE following letter informs us of the safe arrival of Dr. Duff, through many dangers, at Corfu. In the Adriatic, he was met by the sirocco blast. A storm arose, and the vessel made so little way, that he reached the Island of Corfu only on the day on which he ought to have been at Alexandria. Nor was this all—when the storm was at its height, the machinery of the steamer ceased to work, and the vessel, unable to bear up against wind and wave, turned round, and fell into the trough of the sea. For a few minutes all on board despaired of life; but it pleased God, of his great mercy, that the machinery was got righted, and the steamer again getting under way, made for the nearest port, Ragusa, where she found shelter. We trust that the arm of Him who is mighty will be around the beloved missionary, and extend protection to him in what yet remains of his journey to India.

CORFU, noon, Nov. 1st.

MY DEAR DR. TWEEDIE,—On the evening of this day we ought, according to ordinary calculation, to be in Alexandria; and we are not yet half-way towards it! So it has pleased the Lord, for the trial of faith, to blast our fondly cherished hopes. But there is

sweetness and strength in being able to say, under such disappointment, "Good is the will of the Lord." Until we left Trieste, on Saturday, at 4 P.M., the journey, the weather, in short, everything seemed to favor us. Amid the tumult of pains and anxieties connected with home-leaving and its endless adieus and farewells, there was much, very much to lift our souls in joyfulness and thankfulness to the Lord. And our souls did rejoice in him—yea, and did bless and magnify his holy name. Many of the scenes we so rapidly passed through, were well fitted to awaken trains of association and reflection, which, with a pleasing violence, tended to sever the soul from the objects of absorbing interest at home, and blunt the edge of quickened sensibilities by temporarily throwing the veil of oblivion over them. There was Calais, so strangely mixed up with the history of old England; and Hanover and Brunswick, as strangely mixed up with that of modern England. There was Cologne, with its cathedral and Popish legends, and Wittenburg in the distance, as we passed by,—the very Marathon field on which Popery's grandest foe fought his chiefest battles and won his most renowned victories. There was old "Father Rhine," with his head among the Alpine glaciers, and his feet buried amid the mud-swamps of Holland, and his body laden with the castles and relics of mediæval feudalism; and the Elbe, so prolific in memorials of commerce and of blood. There were Berlin, and Prague, and Vienna, and other cities of singularly chequered incidents of undying renown:—with the images of Frederick the Great, and Jerome the Martyr, and John Sobieski, the final vanquisher of the Turkish hordes, still grandly looming in the murky firmament over them. There was the Saxon Switzerland beyond Dresden, with its unique scenery of stupendous isolated crags, shooting up from the plain, tufted with wood, or crowned with battlements, like the hill forts of India; and the Styrian mountain range, at once so sublime and picturesque, up through whose beetling precipices and rugged ravines the railway has been carried, by a marvellous triumph of science and art, to a height of upwards of three thousand feet; and the calcareous region of Adelsberg, with the hugest stalactitic caverns in the world! But why enumerate? These, and scores of other scenes besides, though necessarily passed through with considerable rapidity, were calculated to replenish the mind with thoughts of the past, the present, and the future—the destiny of our globe and its inhabitants. Old paganism, with its wild energies gone! Modern paganism, in the masquerade of Popery, in most places rampant! And Protestantism, alas! the evangelical antagonist of Popery, throughout nearly all its borders shorn of its strength and glory; and become a soulless, pithless form, made to bend in subservient homage to the giant powers of infidelity and despotism. What a moral and spiritual chaos have we here—now held together by divers forces, in one huge conglomerate—ready any day to burst into a thousand fragments by the explosion of some internal combustion. And who shall gather these up, and

re-combine them in new and enduring forms of life and loveliness? Oh that Evangelical Christians in Great Britain and America—the two great realms of a still living Christianity—were up to a right estimate and measure of their glorious vocation and mission in such a world as ours! But, except in the case of individuals here and there, no such estimate and measure of their glorious vocation and mission has yet been formed. Instead thereof, do we not find the leaders of churches—the leaders of public opinion in the religious world—to a lamentable extent engaged in small discussions and petty controversies of merely local and ephemeral interest,—as if they were somehow or other tossed out of a world of mighty providential movements, and rolled into outskirt corners of stagnancy and no progress! Would that God's mighty idea of this world's recovery under the dominion of his eternal Son, seized and occupied and filled their minds! Then would they have no time, no leisure, no heart for much of what now absorbs their time, and consumes the energies of their hearts.

But I must return to Trieste. There, as already stated, we embarked on board the steamer, on Saturday last, in beautiful sunshine and calm, about 4 P.M.—not a ripple on the glassy surface of the water, nor a shadow on the sparkling villas that dot so picturesquely the surrounding heights—with hearts overflowing with gratitude to the Father of mercies.

But we had scarcely been an hour on board when dark clouds began to lower in the southern horizon, and a breeze started up with sickening influence. Experienced men pronounced it the commencement of a sirocco blast. Suddenly it increased into a head-gale, reducing our progress to two knots an hour. Most of us were soon in all the horrors of sea-sickness. After daybreak, as the storm still raged, and so little progress was making, the captain turned aside from his direct course, and sought shelter by winding through that archipelago, or labyrinth of islands, that run clustering along the coasts of Dalmatia: there the wind still blew furiously, though the sea was less boisterous, from the contractedness of its channels. Towards Monday evening, when we ought to have been leaving Corfu, we were only emerging from this Dalmatian Archipelago, about half-way to Corfu. Once out into the open sea, our vessel labored sadly—for the “sea wrought and was tempestuous.” About eleven at night, the billows broke over her with such force as to carry away a great part of the woodwork in the forepart, with the companions or wooden gangways over the cabins of the crew and second-class passengers—while the water poured in below like a cataract, threatening speedily to fill and swamp the vessel. Passengers who were thus inundated, imagining that the vessel was actually sinking, raised a combined shriek and howl of agony and horror, which, for a moment, almost drowned the raging noise of tempest and billows. All were soon rushing hither and thither—and the greater part in wildest distraction and uproar: wives clinging to their husbands—children to their parents, amidst sighs and sobs, and shrieks of terror and despair; some throwing themselves

prostrate on the wave-covered deck, in fainting dolefulness of spirit—others vehemently muttering their prayers, according to their varying creeds—and a few simply retiring, in conscious helplessness, to their own cabins, to cast themselves and fellow-passengers on the care and tender mercy of the true Jehovah—through the all-prevailing merits of the “Lord their righteousness.” In the midst of this strangely wild, distracting, and overwhelming scene, the engines were suddenly stopped; the vessel became unmanageable; and turning suddenly sideways into the trough of the sea, shipped such quantities of water, that, for a few minutes, all hopes of saving her was lost. Ah! these were never to be forgotten moments! Heretofore I have been in storm, and tempest, and actual shipwreck; but no familiarity with such awful scenes can diminish the fearful solemnity of so sudden and unexpected a call to appear before the tribunal of the Great Judge. Praised be his holy name, my dear partner and myself were then enabled, through grace, calmly and resignedly to commit ourselves into the arms of a faithful, loving, all-sufficient Saviour, and to commend unto Him all dear to us, left behind, and his own precious cause on earth—in the blessed hope of re-meeting in happier society and nobler climes all of the family of the redeemed from whom we might be severed now. Sweet, blessed trials of faith do such harrowing scenes furnish. Oh, for larger grace to be more habitually ready to await and improve them!

In the good providence of God, however, it so happened that, after a few minutes, the engines were again got in motion, and the vessel turned round before the wind. Unable, in her now somewhat disabled and shattered state, to face the tempest any more, the captain at once resolved to make for the nearest harbor in Dalmatia, which was that of Ragusa. There we arrived on Tuesday morning, about eight o'clock; and after repairs, &c., about midnight, with moonlight, we started again on our still perilous voyage. For such has been the combined force of wind and wave, that we only reached the anchorage of this island harbor about nine this morning; whereas, to-night, according to the average rate, we ought to be anchored in the harbor of Alexandria! What the entire meaning of this unprecedented detention in this line of steam navigation may be, we have yet to learn. One lesson it has already taught us—that of the deepest humility and abasement before God, and that of simplest and most unreserved dependence on his holy arm. We came this way chiefly as giving us the *shortest sea-voyage* to Alexandria, and consequently the least amount of suffering and prostration from sea-sickness. The Lord has already taught us to learn somewhat of the folly and the fallacy of all merely human calculations.

The second half of the voyage would seem to have been as boisterous as the first; but through the good hand of God upon him, Dr. Duff arrived safe in Alexandria, in Egypt, on the 5th of November, as the following letter—a mere scrap in pencil—addressed to the Convener of the Foreign Missions, will show:

ALEXANDRIA, 7 P.M., 5th Nov., 1855.

MY DEAR FRIEND,—The enclosed, written when half sick, unable, from quarantine laws, to go on shore, in Corfu harbor, I meant to have finished here. But, from Corfu we had boisterous weather, with the exception of a few hours yesterday, which I tried to improve to the English passengers by the reading the word, and prayer, &c. &c. Upwards of four days detained over time—the English mail and passengers off last night. We may lose our passage yet even. But every effort is being made to get us on—and we are ordered to be in readiness to start in an hour, if arrangements can be made to do so; so no time to write more now. If detained, I shall (D.V.) write again. We had an awful passage! But God is good and gracious—and, contrary to expectation, we are still in the land of the living to praise him.

Yours affectionately,

ALEXANDER DUFF.

Editorial.

ARRIVAL OF THE MISSIONARIES AT CALCUTTA.

It will be gratifying news to the entire Church to hear that our dearly beloved brethren, Herron and Calderwood, and the entire missionary party, have arrived safe in Calcutta. A short note from Mr. Calderwood has just been received. He says they had a most delightful passage; had they been going for pleasure, a more pleasant voyage could not have been had; they had no stormy weather, and but little sickness. He and Mr. Herron suffered only from sea-sickness some two days. Mrs. Calderwood not much longer. Mr. Johnson and lady and Miss Browning, who were in company with them, suffered much longer from sea-sickness. The note received from Mr. Calderwood is dated November 7th, thus they had a passage of about 113 days. The entire company, with the exception of Mr. Herron, who remained with the ship, and which would not be up for a few days, had just arrived as the mail was about leaving Calcutta, and hence there was only time to make a record of their arrival. Before our next issue, we hope to have a full account of their voyage, which we will present to our readers. We trust it will be made a matter of heartfelt gratitude to God throughout the Church that they are thus far safe on their journey. Ere we now write, they have no doubt reached Saharanpur. May they be long spared, and their labors abundantly blessed in saving souls from India's benighted sons!

NOTICES OF NEW PUBLICATIONS.

THE SELECT WORKS OF THE REV. THOMAS WATSON. Comprising his celebrated Body of Divinity, in a Series of Lectures on the Shorter Catechism, and various Sermons and Treatises. Royal 8vo. pp. 776. With a Portrait. New York: Robert Carter & Brothers, 285 Broadway.

The writings of Watson have been largely distributed among the

Churches of the Reformation, especially in Great Britain, and his "Body of Divinity" principally has been long and favorably known. His works have received the highest commendations of the press, and from the most noted theologians of the author's day, as well as the present. Its permanence is an evidence that it is a work of no ephemeral character. The Messrs. Carters have done a good work in presenting this book to the Christian public of America. From its large clear type, it is well suited for the aged, though it is truly a book for all.

THE PARABOLIC TEACHINGS OF CHRIST; or the Engravings of the New Testament. By the Rev. D. F. K. DRUMMOND, B.A., Oxon, Incumbent of St. Thomas's English Chapel, Edinburgh. 8vo. pp. 440. New York: Robert Carter & Brothers, 285 Broadway.

The parables of our Lord, from the recent number of publications on them, seem to have been a peculiarly attractive field; they afford not only a wide but a profitable theme for thought. The work before us of Mr. Drummond we have read with considerable interest. It is divided into six parts, including in all seventy-five chapters. There is much in it original and peculiar, and, on the whole, is a work of no little merit.

BIBLE LIGHT FROM BIBLE LANDS. By the Rev. JOSEPH ANDERSON, Scotland. New York: Robert Carter & Brothers, 285 Broadway. 12mo. pp. 344.

Anything from "Bible Lands" has a peculiar attraction to Bible lovers, and especially from the pen of the traveller through those lands, with a mind sanctified by the grace of God through the Gospel, it is rendered much more so. Mr. Anderson has given to the world his thoughts while passing through some of these lands. And as such a work as that before us is a *desideratum* with many, especially with Sabbath school teachers, we would most cordially recommend this work for their perusal. It will not only throw light on many places of interest, and give a large amount of information, but it will (as in all cases it does) point to the Author of the Bible. It is a book that will pay for its perusal.

THE BELIEVER'S DAILY REMEMBRANCER; Green Pastures for the Lord's Flock. By the Rev. JAMES SMITH. 18mo. pp. 381. New York: Robert Carter & Brothers, 285 Broadway.

This is, as the title page announces, a daily book, a text for each day in the year, with suitable practical reflections,—something after the same manner as Jay's Exercises, though the work before us is briefer. It is a rich collection; and sufficient is said for it when we say that the present issue of the Carters' is from the thirty-eighth London edition. The Christian public have realized its worth, and its merit is by no means yet depreciated.

A METHOD FOR PRAYER, WITH SCRIPTURE EXPRESSIONS PROPER TO BE USED UNDER EACH HEAD. By the Rev. MATTHEW HENRY. 18mo. pp. 273. Philadelphia: Presbyterian Board of Publication, 265 Chestnut Street.

"Henry on Prayer" needs not longer the commendation of the press. It is sufficient to announce to our readers and the public that the Presbyterian Board have issued the present edition in a neat and acceptable form.



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